

THE
LOW CHURCH-MAN,
A
True-Church-Man.
OR, A
VINDICATION
OF THE
PRINCIPLES and PRACTICE
Of many Worthy
MEMBERS
OF THE
Church of *England*,
Who by their Adversaries,
In way of Reproach,
Are call'd by the Name of
Low-Church-Men.

L O N D O N :

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T H E

Low-Church-Man,

A

True-Church-Man, &c.

I. **E**VERY Government is subject to some sort of Imperfections and Inconveniencies, which attend it. Where Arbitrary Power rules, there is nothing to be expected, but a Train of Oppressions, Devastations, and other Miseries, which attend the boundless Power and extravagant Will of such a Prince or his Favourites. Nor are Governments, where a greater Liberty obtains, perfectly exempt from their Inconveniencies likewise. For even in free Nations, where the People have some share in the Choice of Magistrates or other publick Persons, who are invested with any part of the Legisla-

tive Authority, or with the Administration of publick Affairs ; tho' they thereby enjoy the many Benefits of Liberty, yet upon this Occasion they are frequently subject to have the publick Tranquillity disturb'd, by Parties and Factions rais'd among them. Now as 'tis impossible, considering the different Judgments and Interests of Men, that they should be constantly all of one Mind, and that they should always run into one unanimous Choice of Persons to be employ'd in the publick Service, so it matters not much if at Times of such Elections, a few Squabbles happen : For in a while neighbourhood and mutual Correspondence will make them fall into good Humour again, they forgetting the little Warmths which had been blown up in the Competitions which they had espous'd. But when Factions are set and form'd in so universal a manner, as to divide a whole Nation between them ; when the Division is industriously kept up by invidious Names of Distinction, by odious Characters and grievous Calumnies ; and when moreover every body is forc'd for his own Security, to take part with one side or other, to avoid being Oppress'd by both : This betokens a very great Sickness

ness in a State, and which if not timely prevented, may tend to the total Ruin and Overthrow of it. A little Reading or Experience in the World will evidence the Truth of this: And how far to this fatal Precipice we here in *England* are advanc'd, by our present Factions, denominated by the Name of *High and Low-Church*, I will not pretend to be Politician or Prophet enough to determine. But this I think I have Capacity sufficient to understand, That if the contending Parties had a better Opinion of one another's Intentions; and would impartially consider what little ground they have for the Calumnies they load one another with; by what crafty Hands they are play'd against each other, to make a Game which they are never like to reap any Benefit by: I believe the Faction would quickly grow thin enough, to be contain'd within the Walls of the Court, or however would not extend much farther, than where good Places and great Preferments grew. For what signifies it to Five Millions of People in the Nation, who can get the best Salary in the Civil List, or whether this or that great Lord be Chancellor or Treasurer: We common People,
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dull enough as we are, never trouble our Selves to quarrel for these Matters. But when something is pointed out to us, wherein we our Selves are concern'd; when 'tis given abroad, for Instance, that our Religion is in Danger; when honest Men that have a Love and Zeal for our national Religion, are told what terrible Apprehensions there are of Popery or Fannaticism: And when these Accusations are by cunning Men pretended to be made out by some few Matters of Fact, invidiously related, by Shrugs, Hints, Etcætera's, broken Sentences, and strange Meanings, which the Hearer must supply, and which the Relator, out of Grief or Danger, cannot utter: Good People are ready to go through Fire and Water, in a Cause wherein they are persuaded that Religion is so nearly concern'd. I do not doubt but that the Tory-Party have had their share of Suffering by this kind of Calumny; when Twenty Years ago the Whigs so unmercifully and so falsely Accus'd them, for their Inclinations to Popery. For the Event shew'd, that too many of the Whigs made such a vile Compliance in King *James's* Reign, that the most Termagant of the Tories, in their greatest Altitudes of Loyalty, would have

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have been ashamed of. And as for another Matter which has been much talk'd against them of late; I don't think One in a Thousand of the High Church-Party, has any more Design to bring in the Prince of *Wales* than the *Grand Signior*. Indeed the Jacobites, Non-Jurors and Papists, expressing all of a sudden, so great a Tenderness for the Church of *England*, and their joining with the High-Church-Men in all Matters, which they say, they urge for the Good of the Church, or as others say, for the Support of a Party; these Things make it a little suspicious with a great many, that there is a Game playing by some People which must not be own'd: But still I am verily persuaded, that most of the Church-people engag'd in this Party, do abhor such a Design; and if ever such a Contrivance should be discover'd, they would be some of the first that would be ready to Sacrifice the Men that were making them Accessories to that end. And it must be further own'd, that many of the Low-Church-Party have imputed this Charge to the High-Church-Men, with a larger extent of Guilt than can possibly be deserv'd.

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And on the other side it must be granted too, that a Low-Church-Man is not that ill Man as he is represented to be by his Adversaries, nor such a Villain, Traytor, and false Brother, as waits only for an Opportunity of pulling down the Church in whose Communion he lives.

As for the Calumnies thrown upon the High-Church-Party, Apologists in abundance have offer'd themselves; and the glory of shewing a great Zeal for so admirable a Church, against a set of Men who are suppos'd to be embark'd in a Confederacy to destroy it, gives a Spirit and a Courage as makes Men able to despise a few Party-Calumnies thrown upon them. But the Low-Church-Man is loaded so hard with imputed Crimes, and those of so black a Complexion, that unless he can Purge himself from the foul Accusation, he must be hated, not only by Men of his own Communion, but by all Mankind besides. For to be a Traytor to the Constitution and Government a Man lives under, to endeavour to destroy a Church which he is Baptiz'd into, and which he has given the most solemn Engagements to protect; for so many noble Lords and Gentlemen, nay, even Bishops and Clergy, who have their
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Maintainance from the Church, to be engag'd in this wicked, unnatural and unpolitick Design; is a Crime of so deep a Stain, as (if the Accusation were true) there could not be found any Precedent, among all the Villanies recorded in History, to equal it. But if this Imputation appears to be unjust, and this Low-Church-Man be found to be a right honest Man, a hearty Lover of his Church as well as County, and to act for the true Interest of the Queen, the Church, and the Kingdom; I hope it will abate the ill Opinion, which some good Men have entertain'd of him, and that he will hereafter stand in as good Graces, with the generality of the World, as the High-Church-Man that pretends such a mighty Zeal for, and makes such a wonderful Noise about the Church.

I shall therefore as a point of Justice due to a great many worthy Persons, who are rank'd under this Denomination, defend that Body of Men in our Nation, call'd by the Name of *Low-Church-Men*, from the Imputations commonly cast upon them; and after that shall look out if we may not discover in them some Virtues, which render them at least e-

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qual to their Adversaries in good Qualifications, if not superior.

○ This I hope will in some measure tend to quiet this unhappy Division among us: For if I can persuade the World, that this Set of Men have such honest and intire Designs, as I contend they have; I presume, they will not be attack'd with that furious Opposition and Virulence, as they now too frequently are.

II. 'Tis a great Objection against the Low-Church-Man, " That he espouses
 " Democratical Principles, founding the
 " Original of Government in the Peo-
 " ple; That he makes Rebellion law-
 " ful whenever Subjects are out of Hu-
 " mour with their Sovereign: That he
 " allows Princes to be Mobb'd, Assassi-
 " nated or Executed; And that he sticks
 " not upon all Occasions, to Vindicate
 " that barbarous and infamous Murder
 " of King *Charles* the First.

Whatever Opinions may be held by some of the worst sort of Dissenters at present, or have been by others of the Republican Party formerly, I will not pretend to vindicate: For my part I do
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not know of any of the Low-Church-Men (and I hope there be none) that are tainted by these Tenets. I confess when we were Children, we might hear some of these Things talk'd by old *Oli-verian* Colonels, and some Mad-headed Phanaticks: But that Set of Men are dead and gone, and the most zealous Assertors of Liberty which now remain, allow only Resistance in the utmost Case of Necessity, when Laws, Religion and Property lie at Stake; and when Advices, Prayers, Petitions, and all other gentle Means are Ineffectual. And unless this in a free Nation were lawful, especially against the unlawful Instruments of an Arbitrary Prince, the Parliament would be playing the Fools all the Time of their Sitting, and the Laws, which they made would be meer Jest. For what signifies a Law which a Prince or his Ministers might at will break thro' with Impunity? Or how could a limited Monarchy be preferable to an absolute Tyranny, unless the People had a Right to defend their Liberties, especially when the Oppression is Intolerable? And indeed the contrary Opinion is so foolish, that I believe both High-Church-Men and Low-Church-Men are now

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pretty nigh of the same Mind in this Matter. For, tho' in King Charles the Second's Time, some fine airy Notions of unlimited Obedience were advanc'd in the Theory, yet when King James had a Mind to try how much weight that Doctrin would bear, the Speculation was soon at an end, and these Men's Practice shew'd, that they could no more suffer their Religion and their Liberties to be taken from them, than their Neighbours could. So that if making a Stand for our Religion and Liberties, which were invaded in King James's Time, be a Fault, both High-Church-Men and Low-Church-Men were equally involv'd in that Guilt. Therefore, I think, I may fairly conclude, That the Low-Church-Man cannot, with any good Grace, be Quarrell'd with upon that Head.

Ever since that Time, if we may judge of Men's Opinions, from their Affections and kind Offices to the Persons in the Throne, I believe the Low-Church-Man may plead as much Respect and dutiful Carriage to them as the High.

What vile Slanders were spread abroad, and what peevish Oppositions were made to that poor Prince, even in the

the Time of his Illness, as did in all possibility hasten him to his Grave; and by whom all this was done, is too Melancholy, and withal too Invidious a Part to recount. I am sure none of this Fault is to be laid at the Low Church-Man's Door: For unless these Men, when in Power, had supported the Government by ready Supplies and Loans, we had, in the Infancy of that Reign, all sunk under the Power of *France*, and Popery and Arbitrary Power had been let in upon us, to worry us with greater Fury than they did before we turn'd them out. And since it has pleas'd God, to call that good Prince to himself; I pray, what democratical Opinions have the Low-Church-Men espous'd, and what undutiful Carriage have they shewn to our present gracious Queen, to distinguish themselves from other People? For some time after the Queen's Accession to the Throne, when the Low-Church-Men labour'd under a thousand Calumnies, and the Tories then in Favour, endeavour'd to possess the Queen, that some of the best of Her Subjects were the worst Enemies to Her Government: They took the Dis-favour with a becoming Modesty, which tho' their

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their Adversaries derided for Dejection; yet by this handsom and well-natur'd Carriage, they made their way into the good Opinion of the Throne, which soon began to be tir'd with the lordly Dictates of those, who could be content only with a monopoly of Favour, and scorn'd to be consulted without they could Govern. And since some kind Influences of the Court have been dispens'd another way, the virulent Talk which is so frequent to be met with, and the scandalous Libels which have been sent abroad to the reproach of the Queen and her Government; does not give the greatest Evidence of that boasted Loyalty and Respect to Monarchy, which some People are willing to distinguish themselves by. But let this be sufficient to vindicate the Low-Church-Man from the Imputation of Republican Principles and Practices laid to his charge.

“ III. But the Low-Church-Man's
 “ Kindness for Dissenters, his Voting
 “ as they do, and his taking particular
 “ Care of their Privileges; shews, that
 “ tho' he may for Interest or Fashion
 “ sake

“ fake go to Church, yet his Heart is
“ at a Conventicle.

The Objection strikes at a great part of the Clergy and Laity of the Church of *England*; eminent for Parts, Piety and Learning, and therefore deserves particularly to be consider'd. As for the generality of Lay-Persons, who are call'd by the Name of Low-Church-Men, I desire it may be consider'd whether they do not frequent the Publick Service of the Church, as much as the High-Church-Men do? As far as my Observation reaches, they come more to the Church, than those who pretend to be the great Defenders of it. And the dayly Service and monthly Communion, owe great part of their Numbers to those that are call'd Low-Church-Men. When at the same time 'tis very lamentable to consider, that many of those who pretend great Zeal for the Church, do seldom vouchsafe to come within its Doors. Nay, as far as I can observe, the Low-Church-Gentlemen seem not only to give a bare Compliance to the Church Ordinances, but to have a hearty Love and Esteem for our Constitution. We find no Cry now like that of the Puritan-Party in
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the late Times, for a *Reformation after the Example of foreign Churches*, and for a *Godly Preaching, and a Praying Ministry*. The People are convinc'd of the Excellency of Episcopal Government, the admirable Character of our present Bishops, having gone a good way to promote the good liking of it. Besides, all Men of Sense have weigh'd the Disputes between Us and the Dissenters upon this Head, and are convinc'd that Episcopacy is as old as the Apostle's Time, and Presbytery not more ancient than its Inventor *Calvin*, who liv'd but 150 Years ago. Extempore Prayer now begins, even among the Dissenters themselves, to be despis'd; and those who have none of the best liking to our Form of Church-Government, think our Liturgy a very good Form of publick Worship. Others whose Leisure and Abilities will give them leave to survey it with Niceness and Application, judge the Composure incomparable. And many, who formerly were Dissenters or Occasional Communicants, are so pleas'd and Instructed with the Preaching of the Church of *England* Ministers, that they plainly see now, they have not the least shadow of
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a Pretence, to frequent the separate Assemblies for better Edification.

And if it be any good Rule to judge of Men's Affections to the Church, by the Respect shew'd to its Ministers, the Low-Church-Men are not generally behind-hand with the High-Church-Men in this Respect. For it is found by too sad Experience, that no Oppressions lie harder upon the Clergy, than those which oftentimes proceed from their pretended Defenders; and if any Hardships in Taxes Assessments, &c. be to be redress'd, Relief is not commonly to be had from the High-Church-Men, but from those of the contrary Party. When the Whigs were in Power in the beginning of King *William's* Reign, poor Clergy-Men, having Livings under 40 *l. per Annum*, were excus'd their Taxes: But as soon as the other Party got the Ascendant, they were forc'd to pay a fifth Part out of that narrow Income, which when entire, would hardly keep them from Starving.

As for those of the Clergy who are term'd Low-Church-Men, I cannot conceive what Countenance these Men have given to deserve that Name, and why they are not as High-Church-Men, or at least as true Ones, as they who have given
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them the compellation of Low. Do not they observe all the Canons and Rubricks of the Church, and other Rules and Injunctions of their Superiors? Do they like the old Puritans, refuse to wear the Surplice? Or do they mangle the Service? Do they libel the Bishops, or defame the Ecclesiastical Governments? I wish many of the High-Church were not more to blame in some of these Particulars? Now who can desire any one to be a higher Church of *England* Clergy-Man, than carefully to observe the Rules prescrib'd him in all Particulars? If a Man goes higher than this, and is for observing any new Rules which he is not oblig'd to by his Canon, he is no High-Church-Man, but a High-Nonconformist. For 'tis as much Non-Conformity to go above the Rule, as to fall below it. Besides, it is ridiculous to imagine, that any Church of *England* Clergy-man, should not be hearty in the Interest of that Church he has his Maintenance from. For with what shadow of Reason can any one think, that the Bishops, especially (who are most traduc'd in this particular) should endeavour to pull down that Church, which they enjoy the fairest Revenues of? Is it to be imagin'd, that they should be fond of leaving their
Bishop.

Bishopricks, to get a Lecture in a Presbyterian or Independent Congregation? Or if these Low-Church-Bishops and Clergy were so much in the Fanatical Interest as is pretended, can it be thought they should draw their Pens with that Vigour against the Non-conformists, and write with that Strength and Earnestness in Defence of the Church? The Maxims which have been of late advanc'd, are so Pleasant and Humoursom, that Posterity will be at a loss what to make of them: Our greatest Church-men who have particularly distinguish'd themselves by writing against the Dissenters, must be branded for Fanaticks, and others must be the only true Church-men for railing against the Bishops.

But 'tis a very shrewd Suspicion of some very ill Designs of the Low-Churchmen, " That they stand so much in the
" good Opinion of the Dissenters, that
" the Dissenters bestow their Votes upon
" them in any Competition which they
" are engag'd in, especially at Parliament
" Elections, and they join with the Dissenters in Voting for others: Which
" Things are hardly to be accounted for,
" but only that they are of the same Opinion with the Dissenters, and are en-

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“gag’d in the same common Interest
“with them.

But before this severe Conclusion is made, the Objectors should consider, whether these Dissenters may not have a good Opinion of many, who are of different Principles from themselves. I am apt to think the good Humour, the Meekness, and Calmness, and civil Language, which they meet with from some of the Low-Church-men, are such inviting and endearing Qualities, that when they have occasion to compare two Church of *England* Men together, they will sooner bestow a good Word upon a Person so qualify’d, than upon a rough, stormy High-Flyer, that can’t mention a Dissenter without a hard Word or an ill-natur’d Reflection. Besides, the Dissenters have some Memories to recollect, who were the forwardest in their time of Suffering, to inflict the Severity of the Laws upon them; they have some Suspensions who would revive the Edge of the Law upon them again: And therefore when they are to throw away a Vote upon some Body or other at an Election, tho’ they had not the least Respect for the Low-Churchman, they would certainly bestow it upon him only in Opposition to the Tory:
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But 'tis a childish Fallacy, to say the Low-Church-men join with the Dissenters, meaning thereby, that they are drawn in to Play the other's Game to the detriment of the Church. For to speak properly, the Dissenters join with the Low-Church-men who seem with particular Resolution, to have taken up the Defence of the Reform'd Religion and the National Priviledges, against Popery and Arbitrary Power. For there are two great Parties in the Nation of different Views and Interests, and which are perhaps with too great Earnestness, struggling for Power and Superiority, and the Dissenters happen to fall in with one of them. Now can the Tories blame them for it? Unless they could be so weak to imagine, that after taking the Liberty of Railing at them, and Plaguing them, and Threatning them, the poor Creatures should be so humble, as to reserve all their best Graces for their Persecutors; and by sending them up to Parliament, put them in a Capacity of doing them more Mischiefs.

IV. But 'tis an incurable ground of Suspicion against the Low-Church-men,
“ That they are labouring the Point by
“ Alte-

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“ Alterations of the Liturgy, by Com-
 “ prehension-Bills and such like Projects,
 “ to introduce the Dissenters into the
 “ Church, as is pretended ; but in reali-
 “ ty to deliver over the Church to the
 “ Dissenters, and to melt down its excel-
 “ lent Form, into the Disorder of a Con-
 “ venticle.

Peace and Union are such desirable Things, and so becoming our Christian Profession, that to be engag'd in so good a Design as the bringing about these, especially in so divided and distracted a Nation as ours, is so far from deserving Blame, that I think it merits the highest Commendation. In King James's time, when Popery was coming in upon us with a Torrent, we all of us thought so : And the Bishops who were sent to the Tower spoke but the Sense of the Nation, and I believe of the highest Church-Man in it : That their unwillingness to Read the

* *Seven Bishop's
 Petition.*

Declaration *, did not proceed from any want of due Tenderneſs to Dissenters, in Relation to whom, they were willing to come to such a Temper as should be thought fit, when that Matter should be Consider'd and Settled in Parliament and Convocation.

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What was so solemnly Promis'd at that time, was thought to be sincere: And the beginning of King *William's* Reign, when we had got free from the Fears of Popery, was thought a proper time to be united among our Selves; that we might be the better able to repel the like Danger if it should again happen to us. The Low-Church-Men, as they are call'd, were ready to make good the Promise, which the Bishops so religiously made in the Name of the Church of *England*; for they thought it hardly lookt honest, to promise that in time of Danger, which they would not make good, when the Fright was over. And if I remember, some High-Church-Men were the first in this Reconciling-plot: Or else I have forgot who brought in the Comprehension-Bill into Parliament, to have a new Church of *England* made us, by the Lords and Country-Gentlemen. But 'twas a Low Church Man that first observ'd the Irregularity and the Undecency of this Proceeding, and took notice to the King, what a Scandal this would give to the Papists, who had upbraided us too much already, with having a *Parliamentary Religion*, as they call'd it: And perswaded him to pursue a more proper Method in
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this Affair, and to let it proceed, as was most fit, in an Ecclesiastical way. Anti-ent Records relating to this Matter were consulted, and the same Methods taken as were us'd in the Compiling, and in the Reviews of the Common-Prayer; and Commissioners appointed to * *prepare such*

* Vid. Eccl. *Alterations of the Liturgy and*
Com. *Canons, and such Proposals for*

the Reformation of Ecclesiastical Courts; and to consider of such other Matters, as they in their Judgments, should think fit for the Reconciling, as much as is possible, of all Differences among us, and to take away all Occasions of the like for the future: So that the Things by them so Consider'd and Prepar'd, may be in a readiness to be Offer'd to the Convocation at the next Meeting, and when approv'd by them, may be presented to the King and the two Houses of Parliament, that, if it should be judg'd fit, they may be Establish'd in due Form of Law.

Some Persons nam'd in the Commission, refus'd to Act for Reasons best known to themselves, tho' they seem'd forward enough in the same Design, under a more improper Management before. It was thought some Names mix'd with them in the Commission, gave the dislike; and because they could not have the Sole
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Power of doing it themselves, they were resolv'd it should not be done at all. The rest of the Commissioners sat and made a Review of the Common-Prayer; altering only a few casual Expressions in the Litany and other Offices, which had been excepted against by the Dissenters; adapting all the Collects to the Epistles and Gospels, as was began by the Commissioners at the Savoy 1662; and changing some Apochryphal Lessons for Canonical Scripture. All which Things would have been well worth the doing, tho' they would not have brought one Dissenter into the Church. And yet when this Matter came before the Convocation, by the Artifice of some Men, a great part of that Body was wrought into such terrible Frights and Apprehensions, as if the whole Constitution was going to be blown up, and the Church to be Sacrific'd to the Fury of the Dissenters. This gave a rise to the Quarrels which have since ensu'd in Convocation, and to the distinction of High and Low-Church, especially among the Clergy.

These were the Overtures which were made for the reconciling some of our dissenting Brethren with the Church at that time: And tho' the Commissioners for the

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Alterations who acted (most of them now being Bishops) did nothing but what was highly for the Honour of our Constitution; yet for this Action they have been traduc'd ever since, as if thereby they had design'd to betray and overwhelm our whole Ecclesiastical Settlement. And yet the Amendments they made in the Liturgy, were fewer than what were made by the Commissioners at the *Savoy*, for whom all the High-Church-Men nevertheless retain so great a Veneration.

But whether these Alterations, endeavour'd at that time, were justifiable or not, it matters not much. For that Project now is lost and gone: All designs of Accommodation between Us and the Dissenters, being lookt on as unfeasible. For the dissenting Ministers seem resolv'd never to come in, without a Recognition of the validity of their Orders; and all our Clergy, both High-Church and Low-Church, are as resolute to defend the Power of Ordination by Bishops, and not to give up to Men's Humours, a sacred Right of that concerning Consequence, which has not only our own Laws, but all Scripture and Antiquity to support it. When the High-Church-Men lay aside their Heat and Rigor, and the

the Dissenters their Peevishness and Snarling at our Constitution, the Low-Church-Men may again conceive some hopes of Union: For they confess they have Hearts readily dispos'd for Peace, and their Arms are open to receive their estrang'd Brethren, whenever they shall think fit to return: But they cannot expect this happy Success of their Prayers, till it shall please God to put a better Spirit into Men's Hearts; they in the mean time being content only, with the Blessing God-Almighty has in store for the Peace-makers, tho' they, at present, are oftentimes forc'd to sustain the Blows of their Adversaries, on both sides.

“ V. But the Dislike which was shewn
“ by the Low-Church-Men against the
“ Bill for Occasional Conformity, did
“ but too manifestly evidence their greater Affection to the Dissenter's way of
“ Worship, than our own. For who
“ could defend such a scandalous Practice,
“ or could speak against a Law that was
“ brought in to restrain it, but those
“ who had too great an Affection for
“ those who practic'd it; or who, at
“ least, were not entire in the Interest
“ of the Church.

It must be confess'd, that the bringing in this Bill into Parliament, has rais'd great Heats in both the Church and Nation: And I believe all good Persons, who have any Christian Tenderness and Charity, do heartily bewail the unhappy Effects which this has occasion'd. But as they are owing more to the High-Church-Men who brought in the Bill, than to the Low-Church-Men who oppos'd it; so when that Matter was in Debate, since the generality of People give themselves the liberty of talking about Parliament Business, I think the Low-Church-Men out of Doors had as much right to speak on one side of that Question, as the High-Church-Men had on the other. No Body of the Church of *England*, tho' never so much Low-Church, pretended at that very time to defend the Practice of Occasional-Conformity, and all honest Dissenters themselves did condemn it. They might say indeed that the Lord's Bill was the more moderate of the two, and more likely to produce any good Effect; that it was better at that juncture, that no Bill of that kind had been offer'd; that it was improper to raise such Misunderstandings and Heats in

in our Nation, whilst we were engag'd in so difficult and so expensive a War; that such a Law might give jealousie to the Dissenters, that this was but a step to break in upon the Toleration; that this might give offence to our Protestant Allies abroad, that whilst we were in conjunction with them, fighting against the Incroachments upon Religion and Liberty abroad, we might seem to invade those of our own Country-men at home; that this Practice was so far from injuring, that it brought no inconsiderable Numbers into the Church, who from occasional, became habitual Conformists. And I will add one thing more, which I don't know whether it was said then or no, but which I believe People are pretty sensible of now; that if this Bill had pass'd, the High-Church-Men would not have have one jot more of Interest by it: For the Men in Office which they design'd to exclude, would have kept their Places, and as constantly have oppos'd the Designs of those Gentlemen who had forc'd that Law upon them. But I am glad it did not, if but for this Reason, for fear some Persons being irritated by that opposition, should have done the Church of *England* it self harm, for the sake of its pretended Defenders.

fenders. I say pretended Defenders, for however sincere their Affections may be to the Church otherways, this Defence of it was merely pretended: The Church was a mere Stalking-Horse in all this Affair, and the real design was only to get one Party into Parliament, by depriving them of the Votes of some of their Friends. Their Patronage and Defence of the Church of *England*, might have been shewn better a Thousand other ways: By new Laws to enforce the Canons, and to quicken Ecclesiastical Discipline, to free the Clergy from some excessive Penalties of the Laws; for the easing their Taxes; or improving the small Revenues of some of them. But above all, if they had a real design to break the Neck of Occasional Conformity at once, they might have effectually done it, by giving a Fund for the Building new Churches in the out Parts of the City of *London*: For in those Places not one in twenty can come to his own Parish-Church; and the ordinary People especially, if they do not go to Conventicles, stay at Home and live like Heathens.

Upon the whole therefore it may be concluded, That a Man may be a very good Church of *England* Man, and not be

be at the same time for the Bill against Occasional Conformity.

I have now vindicated the Low-Church-Men from the common Imputations charg'd upon them: I shall now offer a Word or two to shew, That these Persons stand remarkably distinguish'd by some eminent Virtues peculiar to them, and which their Adversaries are too much defective in.

VI. That party of Men, known by the Name of Low-Church-Men, do commonly distinguish themselves by a particular Mildness and Calmness of Temper, which mixing it self with their Words and Actions, renders their Conversation agreeable, even to their very Adversaries. The other Party are acted by such a furious and precipitate Zeal, that when they are embark'd in any good and honorable Design, they by an over-bearing Spirit, and by a haughty Impatience upon any Opposition, by mixing with their projects something too Selfish, or by injuring or provoking their Adversaries, spoil a laudable Contrivance, through such a rough and boisterous Management. But the moderate Spirit which obtains in
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the generality of the contrary Party, makes them not only better qualify'd for publick Business, but renders them better dispos'd for the Performance of the ordinary Offices of Christianity. For how can Men say their Prayers as they should, when their Spirits are all ruffled with Heat and Passion, and when they are nothing but breathing out Destruction against their Adversaries? How can they conscientiously discharge the Christian Duties of Forgiveness and Charity, that can hardly make mention of any of the opposite Party, without Railing or Reviling? Or how can they promote (what they so much pretend to do) the Interest of the Church of *England*, and put an end to the Separation, only by Domineering over and Hectoring the Dissenters, without ever offering to convince them? Not but that among the other Party, there are a great many Persons of very good Dispositions, that are carry'd away in the Torrent of the Party, who are forc'd to act in that Interest by the common cry'd Misrepresentations, and are work'd up by the Heat of the Managers of the Faction, to take a share oftentimes in their furious Proceedings: But for the most part the Tory-Interest

Interest is made up of the Men of warm and passionate Tempers, that talk one another into Heat, and run violently into every Design they are bent upon, without either Fear or Wit. But the Low-Church-Party are more particularly remarkable for calm and sedate Minds, which are very great Ornaments both of a Christian and a Gentleman, and not only keep Men out of Trouble and Disquiet, and defeat the Practices of their Adversaries upon them, but enable them to carry almost whatever Points they are contending for. So that when two Parties are up in a Nation, and a Man is necessitated to be of one of them, 'tis the most prudent course to join with the wiser and the quieter side.

VII. Another excellent Virtue which the Low-Church-Party are eminent for, is their Zeal for the Liberties of the *English* Nation, and their particular Respect for the late Government of King *William*, by whom we together with our Religion, were rescu'd from the Superstition and Slavery which were so dreaded in the preceding Reign. Not but that the Tory-Party too made a brave stand for their Liberties, at the time of the late Revolution,

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but as by their late unvary Compliances they had pull'd the Danger upon themselves, which they then endeavour'd to repel; so they seem'd soon to forget their good Deliverer, and to long for the Flesh-Pots of *Egypt* whilst their very Manna was in their Mouths. Had it not been for the Heartiness of the Low-Church-Men for that Prince's Government, the Confederacy had long since sunk, and *France* would have trampled over ours and all the Liberties of *Europe*. But tho' the Consequences of the Zeal of the Low-Church-Men for that Government, had not been so happy in its Effects, as it now promises to be; yet it is very commendable, only for their hearty discharging thereby their Duties to their Prince, which common Gratitude and their Obligations from the Allegiance Oath, had ty'd them too. And let me say, whatever Virtues the High-Church-Party have signaliz'd themselves by, that their frequent Swearing to King *William's* Government, and their frequenter Railing at it, and doing every thing they could in despight to it, has already lost them in the Favour of God and of all good Men; and will I am afraid, for a long time, be a Mill-stone about their Necks, and a Blast

a Blast to the most laudable Attempts which shall be enterpriz'd by them.

VIII. But the very Study of Peace and Union among the Low-Church-Men, however they are calumniated for it by the opposite Party, is a thing which ought to make them dear in the Opinion of all wise and good Men. What with the mad Opinions of the Republicans on one side, and the Tories on the other, unless the Low-Church-Men had interpos'd their moderate Opinion, and made it generally obtain, the Nation had been Ruin'd. For whilst some were for Fighting, Stabbing, Trying and Executing Princes, and that almost for any Act of Male-Administration; and whilst others were for setting the Prince to ride Top-gallant upon the Necks of his Subjects, and to trample upon all the Laws of the Land: The Low-Church-Men taught Obedience till the last hopes were over of Oppression being remov'd, allowing Resistance only in the utmost necessity of defending our Selves and our Constitution. And whereas the High-Church-Men and the Dissenters have been spitting Fire against one another,

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for One Hundred and Fifty Years, about indifferent Ceremonies; this Contention would have been at an end long ago, if both Parties had had the peaceable Dispositions, which the generality of the Low-Church-Party are endow'd with. I can hardly think that any Accommodation of these Differences is practicable in this Age (and I don't think either the High-Church-Men or the Dissenters themselves desire it, for these last would otherways have made more paces to Union than they have) but nevertheless the Low-Church-Man is highly to be commended for his Desire and Endeavours for Peace, and for his sacrificing his own Quiet and Tranquillity, to bring about that of the Church.

IX. But above all, that which makes me value the Character of the Low-Church-Men, is, That he is engag'd in the pursuit of the most proper and effectual Methods, for the Support of the Church of *England*. Now (for all the pretended Dangers from the Low-Church-Men) the High-Church-Men do not believe that the Church of *England* can be injur'd, but either by the Papists, or by the Dissenters. But can any
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People signalize themselves more in weakning the Interest of the Papists, our most formidable Enemies, than the Low-Church-Men have done, by their promoting so many good Laws against the Growth of Popery, and by their ready Contributions to carry on the War against the *French* King, who is the greatest Support of the Popish Interest in *Europe*, and who threatens not only the extirpation of our Religion, but of all the Northern Heresy. And it must be said for the Honour of this present Parliament, that is mostly compos'd of those Men whom they call Low-Church-Men, that they have been more ready in giving Supplies for the support of this noble War, for Religion and Liberty, than any of their Predecessors. Nor are the Low-Church-Men less prudent in warding off any Blow from the Church, which may happen from the Dissenters: For is it not the wiser way to hold a good Correspondence with them at Home, whilst we are contesting the Point with our Enemies Abroad? I am sure we should make mad Work with it, to follow the High-Church-Men's Advice, to take away the Toleration, and fall a plaguing them afresh; that so
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when we are gone out to Fight the *French* King, we might have an Enemy here upon our Backs. And if this be not the best laid Design for the support of the Church, it is certainly a more desirable Project, than to expect an Aid to the Church of *England* from the Court of *St. Germans*. But let this suffice at present, to be spoken in behalf of the Low-Church-Man. I know not whether by this Paper, I have evinc'd all that I design'd or no; but yet I am of Opinion (for all the present Noise and Clamours rais'd among us) that Posterity, the best of Judges, will esteem both the High-Church-Men and the Dissenters, to be justly blam'd for disturbing the common Peace, by selfish Ends and unreasonable Calumnies; but will pronounce the Low-Church to be an Honest, a Quiet, and an Understanding Set of Men.



F I N I S

